

the chronology and event, the cause and sequence of our race. No field of investigation is so vast, none so fruitful and enchanting, none so richly rewarding every earnest conscientious effort.

It touches every phase of the religious life,—as indeed, every phase of human investigation,—as no other science.

The very central proposition, by way of example, of the Christian system, viz., the doctrine of the Being and Nature of the Personal Christ is premised upon (a fact of history) the historicity of the Gospel accounts.

4) *The Bible*. This is the fourth and last source to be mentioned and will be more fully treated in the next paper.

POSSIBILITIES OF GRACE.

C. H. BALSBAUGH.

To Sister ———:—Your Christ pulsating letter reads as if written eighteen centuries ago by one of the saints at Ephesus or Philippi or Colosse or Thessalonica. The mighty Christ that helped and comforted those ancient believers, is the same to-day, as verified in your experience and in thousands of others. Although we have many among us who take great satisfaction in the fact that they belong to the Brethren, yet who *know not* CHRIST, blessed be God, there are still *Christians* in the world. And blessed be his Holy name, neither Conservative nor Progressive can monopolize them. A sectarian is generally a poor caricature. I would not like to waste a pen full of ink in eulogizing my church or my theology, and much less my righteousness. CHRIST is *Alpha and Omega*, and if *He* is not our life all forms are empty delusions. The fact of our salvation, and all the possibilities of the fact, lie wholly in our identification with Christ by faith. This means no less than absolute proprietorship and reciprocation. In Christ by faith we are just as free from condemnation as Christ Himself. Whoever is in doubt of his acceptance with God has not yet learned what faith means. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. No ecclesiastical tinkering can improve on that. We can no more keep "the joy of the Holy Ghost" out of true faith, than we can diminish the merit of Christ's righteousness. The veil of Moses hangs over so many hearts that the real Gospel seems to them like a chimera. When II Cor. 3: 18, is fulfilled, we are perfect in justification, and ever changing, changing, and still gloriously changing "into the same image from glory to glory." Oh, the blessedness of having "our life hid with Christ in God." I Col. 3: 3. *This is to walk worthy of the Lord*

unto all pleasing." Col. 1: 10. This is what your beautiful letter evinces. This is the duty and privilege of believers. "Rejoice in the Lord always: and again I say, Rejoice." Phil. 4: 4.

With all your cares, all your trials, all your burdens, Christ in you is the triumph of every moment and the hope of glory. I Cor. 15: 57. Rom. 8: 37. Col. 1: 27. I sympathize with your afflictions, but much more with your "joy unspeakable and full of glory." "The Captain of our salvation was made perfect through sufferings," and unless we drink of His cup and participate in His baptism, we will never enjoy the fulfillment of His great prayer, John 17: 24. With what rapture will you endorse II Cor. 4: 17, when once within the gates of pearl, seeing Him as He is, and being like Him. I John 3: 2. In the sweet anticipation of the coming beatitude, how literally true are the words of Paul, "our light affliction which is but for a moment." Therefore, dearly beloved, sing the psalm of II Cor. 12: 9, 10, in all your tribulations, and let every body know that your citizenship is in heaven. Phil. 3: 20, 21. Be a faithful photograph of Jesus, and let nothing characterize you more conspicuously than your cheerful readiness to fulfill Matt. 5: 44. Here lies the crowning beauty and the sovereign power of a godly life.

Many thanks, dear sister, for the consecrated donation you inclosed. For my personal necessities I ask nothing; but my pen ministry costs more than my daily bread, and for this I constantly wait on the Lord. So long as the Holy Spirit says "write," He will also move the hearts of His elect to heed Gal. 6: 6, and Heb. 13: 16. My heart rests in Phil. 4: 6, 7, 19, and I Pet. 5: 7. My salutation to all the readers of the EVANGELIST is Rom 15: 5, 13.

"HOW TO BE SAVED AND HOW TO KEEP SAVED."

Z. T. LIVENGOD.

When Christ talked about salvation, or when he talked about saving a man he meant the saving of the entire man. Salvation at one time among the people meant destroying the body and saving the soul. Men lacerated their bodies, lived in caves, isolated from the rest of humanity, living hermit lives in order to save their souls.

Paul prayed God "that their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5: 23. "Your bodies" Paul says "are the temple of the Holy Ghost." And the defiling of this temple means destruction to the one who

defiles. See I Cor. 3: 16, 17, and I Cor. 6: 19. *Redemption* means also the redemption of the body. See Rom. 8: 23.

Salvation in the eyes of Jesus means a salvation of spirit, soul and body, and salvation consummated means a complete saving. Now how to be saved? No one can save but Jesus, but God, the Holy Spirit. The God Head is what saves. It is not God's will that any one should be lost. This is Gospel. He even sent his only beloved Son into this sinful world, in order to seek and to save that which was lost. Reader, I would not have you forget that God alone does the saving. There are many helps and aids, but God does the saving. God does not save one against his will, neither does he save you unless you give yourself to him and comply with the condition of salvation.

Your body can not be saved if you keep defiling it right along. Your soul will be lost if you pollute it in sin. So then, my friendly reader, I would say, in order to be saved you must first give yourself to God and obey his teachings. These teachings you will find in the New Testament. The very moment you do this you are in a saved condition.

The one great difficulty in the way of saving men and women is, yielding up *their wills* to the *will of God*. Some will say, "I want to be saved, I ought to be saved, but I can not obtain the consent of my mind. In other words I can not yield my mind to the mind of God." Baptism, the Lord's Supper, Feet Washing and all good works are not the *power* that saves, but they are the sure and uncompromising conditions of being saved. Jesus Christ saves. Comply with the conditions and God will save you. There is enough of power in God to save the spirit, soul and body of every one in this world whenever they comply with the conditions. "The sun of Righteousness has arisen with healing in his wings."

The second question in my topic is, "How to keep saved." This is important, but it is simple. That which saved you will keep you in that condition. God will keep you in a saved state just as long as you fulfill the requirements, comply with the conditions. To keep saved is to keep united with God. Apart from God there is no salvation, united with him there is. In the first stages of salvation there is more readiness to cease service for God and fall than when we have been saved for many years.

"Habit is a cable. We weave a thread of it every day and at last we can not break it." This is true of a good habit just as well as of an evil one. The continual service of God's child in the work allotted to him will at last weave a cable